[25 cont.]

784 coffins are borne by sixteen persons and the smaller ones, by eight. The son-in-law of the deceased leads the funeral procession with a lighted bark of fir tree, followed by the daughter-in-law, carrying on her back three sheng of grains in a basket. There are drummers, liu sheng players, and men who fire rifles and firecrackers. On such a solemn occasion, of course, the priest is not missing. Wielding a dagger in his left hand and holding an empty water bucket in his right, he walks along, abandoning the bucket as soon as he passes the village gate. As he moves along he swings the dagger and mumbles magic phrases. The coffin is followed by family members and friends and relatives, the latter each sending a package of glutinous rice to be taken along it is said, by the deceased to the nether world for distribution among those kinsmen already gone before. After burial the bereaved family mixes all the rice together and distributes it among the guests, the family itself being forbidden to eat this rice. When the burial ceremony is completed they return to the bereaved family, where they set up the spirit tablet for the deceased. The priest lays his dagger on the left of the tablet. At that time, the bereaved family has to provide wine and meat to feed the guests and after the meal they take their leave. For his three days of performance the priest re-
●[465] ceives as reward a basketful of glutinous rice, a pig's heart, a pig's stomach and a jug of wine.

765 Three days after burial, the family of the deceased returns to the tomb to offer sacrifices known as "fu-shan" [going back to the mountain]. The spirit tablet in the house has to be guarded by the elder son for about a month in the case of either deceased parent. During this month he is not supposed to cross the threshold or a bridge, nor to step into a puddle of water, nor to sing songs, nor to eat bamboo or bracken. After the period of spirit-guarding is over, the family has to send a package of glutinous rice of about two or three sheng and a cock to the house of the maternal uncle. Within three years after the burial regular sacrifices must be made at the tomb at every spring festival (twenty-five days after the beginning of spring) [in early March], after which "kua ch'ing" [hanging the green] [26] at Ch'ing-ming time [about April 5th] would be quite enough.

/179 cont./

attention and is interpreted. It is a shorter or longer time before he again awakes from the trance state, depending on how hard a struggle is required in his fight against the evil spirits. In easy cases, he immediately returns to consciousness, but it may take a day or longer before he awakens. It is striking that, even after the shaman has regained normal consciousness, he remembers everything that the spirits said to him.

Aside from the sacrifices for the spirits that have to be made in the presence of the shaman, there are five things included among the obligations of the shaman: 1. as in the case described, he has to cure sicknesses by exorcising the evil spirits to whom their origin is traced, 2. he must predict the future, especially with regard to whether some work that has been undertaken will be accompanied by success or misfortune, 3. he interprets omens and 4. dreams which a person is unable to explain himself, 5. he must make charms and sacral signs (Ill. 97). 1

As compensation for his work, he receives a piece of silver for cases of serious illness, but if the sick person is a member of the sib of the shaman, nothing is paid. The prediction of the future or of success or misfortune costs only about a quarter /180/ of this amount, as does the interpretation of omens. In lieu of silver money, food, opium, cloth, and the like may be given.

As was briefly mentioned at the beginning of this chapter, Lü, the third son of the chief Tsin Tsai, was sick. His worried father complained to me that Lü, his good son, had lost his soul, which had left his body. The shaman had already tried twice to call it back, but in vain. I heard the plea for help in the words of the distressed father, and moreover I knew that several days before Lü had followed a wounded gaur deep into the malaria-ridden lowlands and had even spent the night there. My diagnosis was therefore made quickly, and an examination confirmed my suspicion. Lü had tropical malaria. I was equally anxious to help the worried father and to justify the confidence of the chief, which he was at the same time. Moreover, I did not want to lower the shaman's prestige by my success, but

1 [see cat 116, p663 - ANALYST]

39: Bernatzik--568 E-5 (1936-1937) 1947 A01 Thailand
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Chapter 23

Trade

438 463 As is already clear from the preceding chapters, a division of labor is only slightly developed among the Meau. Everyone undertakes the general tasks, and special talents are only secondarily cultivated and practiced. Accordingly, there [441] are no "traders" among the Meau, and no carrying trade within the tribe. Even within the family community the producer is at the same time the seller of his wares. For example, the Meau woman who enjoys a special reputation as a batik worker sells directly her batik material produced in addition to her daily work, and likewise a boy his crossbow, or the smith his [596] products. The head of the family disposes of things that belong to the family in common, such as the products of the field.

[64] Since each sib produces for itself almost everything that is necessary for life, the only things that come into consideration as trade articles within the tribal community are those made by means of the very special ability or knowledge of individual [756] persons. The shaman, for instance, makes amulets of special [789] efficacy; the smith makes guns, tools, knives, and ornaments; [326] an especially good batik worker works in other houses for pay, and so forth.

463 554 [465] 476 Anyone who is outstanding as a result of such special achievements occupies a privileged social position and is properly paid for his work by those who ask for it, but this is more an honorarium of recognition. Otherwise, people help one another, for instance, if someone has run out of maize or lacks a tool. In such cases one is always able to turn to his neighbors, who are ready to help and who do the work when needed, even if they do not expect any payment.

439 The attitude toward the foreign traders, usually Chinese, is altogether different. In northern Thailand it is primarily western /424/ Chinese, called the Haw, who supply the Meau with wares that, to be sure, are not crucial, but nevertheless are of significance for the Meau. From these traders the Meau, as